

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT, MORE LIGHT!"—Goethe.

No. 534.—VOL. XI.

[Registered as a
Newspaper.]

SATURDAY, MARCH 28, 1891.

[Registered as a
Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	145	M. Aksakoff on the Evidence for	
The Old Sexton of B.....	147	Materialisation	154
Letters on "Light," No. VI.....	148	Facts to be Explained	154
A Cardinal in Jacket and Trousers	149	Automatic Writing	155
Psychology and Geology.....	149	Come Back to be Baptised.....	155
Of Atmospheres.....	150	Premonition	156
Bible and Modern Spiritualism.....	151	Society Work	156

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I J. D. Featherstonhaugh, who is contributing to the "Religio-Philosophical Journal" a very interesting series of articles, entitled "Human Imponderables: a Psychical Study," devotes the twelfth of the series to experiments as to the identity of communicating spirits. After discussing the pros and cons; the numerous difficulties that beset the path of the cautious investigator; the impossibility of accepting many of the communications as coming from the source they claim; the equal difficulty involved in disregarding a statement universally made, that these messages are from the departed spirits of humanity; the necessity for eliminating as a factor the mind of the inquirer with all its conscious and latent knowledge; the new element introduced into the discussion by the growing information we have obtained of the inherent powers of the human spirit, especially in action at a distance from the body which usually limits its powers;—after these preliminaries the writer gives an account of an experiment devised for the purpose of ascertaining if the intelligence can inform us correctly of matters it alone can know. This is the writer's account of his test:—

On every occasion when I had visited Mrs. Lord's circles, at intervals sometimes of five years, an intelligence purported to be present, giving the same name and preserving not only the same tone of voice, but the same manner of speech and action. I procured the photograph of the person whose name was so constantly spoken, and placed it with several others of the same sex and apparent age. Attending another circle, as soon as the light was extinguished I secretly took from my pocket the package of photographs, laid it on my knees, and when the intelligence announced itself, mentally requested it to pick out its own likeness. The pictures were moved about, as if being examined, and one of them was held up touching my face, which I marked No. 1. Later in the evening I made the same request twice, and marked the cards held up 2 and 3. After the gas was lighted, I found the same card had been marked 1—2—3. It was the right one, and each time had been held up with the back towards me, thus escaping any injury from my pencil, to my very great satisfaction. This experiment was subsequently repeated with like success.

The most cherished negation must give way to just methods of reasoning on the facts which come under our observation, and the proof whose reality is easy and certain. In the experiment just recorded, I could not know which card was picked up, and did not touch it except with the point of my pencil, or when I mingled it with the others, after it was laid down on my knees. The medium had never seen the original or the photograph and did not know that I was trying an experiment, as the requests were made mentally. The room was entirely dark. Here all possibility of human knowledge seems to be eliminated, and the result is narrowed down to an intelligence that naturally might be able to recognise its own likeness, and the only one we can conceive of that could have the knowledge or power to do so, under these circumstances.

The evidence thus adduced is, in my opinion, worth pondering by those who refer everything to the action of

the mind of the medium or observer. It is by no means singular: there are many cases on record which, so far as I can see, cannot be explained on any other hypothesis than that of the Spiritualist. In this case, too, as Mr. Alfred R. Wallace pointed out in a case recorded by himself, "darkness was one of the conditions which rendered what happened still more difficult." It was what we are wont to call impossible to pick out the right photograph in the dark three times over without hesitation or error. It is also unthinkable that any juggling or fraud should cause a ring to be taken from my finger, conveyed to a distant part of the circle in a dark séance, and placed again with unerring certainty on the finger from which it was taken. This has frequently occurred to me and to others in my presence. And this, I may observe in passing, is the legitimate use of darkness in our investigation. He would be foolish, indeed, who would forbid the dark séance in private circles where friends who know and trust each other are met together to hold an hour's communion with their dead, or when those whose minds are filled by desire for knowledge meet to slake that noble thirst: as foolish in his way as the man who would permit unreprieved the methods in use in the promiscuous dark circle where there can be gained no real knowledge or evidence worth attention, and where the motives that are in action are of another order altogether. I do not understand Mrs. Britten to express more than a modified desire for light when it can be had, and an unqualified reprobation for the promiscuous gatherings and their dark methods, when she cries, "Away with dark circles." This, however, is by the way. I desired, in my digression, only to point out that the private and public circle are to be judged on very different principles.

To return awhile to what I was dealing with when I digressed. I think there are many recorded cases where identity is proven. I believe there will be many more when all evidence is carefully sifted—the finer the meshes of the sieve the better for this purpose—in the light of our present knowledge as to the powers of the human spirit. That knowledge is still limited, but it grows fast. The attention of inquirers has recently been directed to the wanderings, real or assumed, of the spirits of sleeping persons. If we are to believe that bodily sleep is no bar to the activity of spirit—and we cannot avoid the conclusion that in some cases, at any rate, this is so—if we are further to believe that the liberated spirit of the entranced medium can act independently of the physical organism which trammels it in normal life—and the evidence strongly points to this conclusion—we have here two factors to be reckoned with which must enter into our investigations on the question of the identity of communicating spirits. We are also compelled to face the question, What constitutes identity? If I am a bundle of sensations here, how shall I prove that *I am myself* when I return to my friends after death? If my consciousness here is only a fraction of the totality of consciousness that death may reveal, how shall I demonstrate

an identity that may conceivably have undergone an indefinite alteration? If hypnotic experiments show that the range of the spirit in the acquirement of knowledge is practically boundless, how shall I demonstrate that certain facts, outside of my waking consciousness, have not been acquired by that "submerged tenth" of me that I know nothing about? How shall I prove that they have been communicated *ab extra*? I shall not insult the intelligence of my readers by insisting that these are matters of importance; but I may incidentally point out that they have not received from Spiritualists the attention that they deserve.

As long ago as January, 1875, I was attracted by the importance of the evidence to be got respecting the appearance of the spirit or soul during bodily sleep. At this time the Comte de Bullet, resident at the Hôtel de l'Athénée, Rue Scribe, Paris, was conducting a series of experiments directed to the same end. He had obtained, according to an attestation bearing date December 10th, 1874, by ordinary methods of photography, at several sittings with M. Buguet, a professional photographer, the following portraits, viz., (1) The double of a sister resident at Baltimore, (2) an uncle, (3) an intimate friend, M. de Layman, (4) an aunt. This led me to correspond with the Count, and the result was given at the time in "Human Nature," a now defunct magazine. The questions I asked were these:—

1. Whether his sister was probably asleep at the time when the photograph was taken? 2. Whether he had himself seen the double at any other time or place? 3. Whether the likeness was one about which no doubt could exist, and if it were recognised by others than himself? 4. Whether he had ever made the experiment of endeavouring to impress his thoughts on his sister by exercise of will-power? 5. Whether the phenomenon in question had occurred more than once?

To these questions the Count sent the following reply:—

Paris. January 15th, 1875.

MY DEAR SIR,—I have received your esteemed letter of the 9th inst., and shall be happy if what I have observed in the interesting science of Spiritualism may be of some use to you.

Answering to the first question in your letter, I can say that it is probable that my sister was asleep at the time the photograph was taken, for I calculated the hour—twelve noon here gives six o'clock at Baltimore.

Respecting the second question, I have never seen her double on any occasion, though I have very often felt her impression by intuition, *always at a time when she would be likely to be asleep.*

As to question three, the likeness is so striking that everyone who knows her has instantly recognised it. I have her likeness now in eight different positions in large size (8in. by 5in.), and there is not the slightest doubt about the likeness.

In answer to the fourth question, I have never tried to impress thoughts on the mind of my sister. Between her and me, since childhood, there has always existed the deepest affection. We have always corresponded, and her children are most affectionate and devoted to me.

I go to M. Buguet before noon and when I pose before the camera, I simply put mentally the question I wish, or ask her to come to me if possible. On one plate she appears with a card in her hands, with her answer, which is written quite distinctly. The writing is in French, except when she does not wish M. Buguet to know its contents; then she writes in English.

On New Year's Day I went to Buguet and said, mentally, "You read my thoughts, my dear sister, and it would be a grand New Year's gift for me if you could come to me with all your children." When the operation was done she appeared on the plate with her three daughters. I sat a second time, and she came with her two boys, making in all her five children—all perfect likenesses. The drain on the medium was severe, for there were seven portraits in all. On the plate with her daughters she appears holding a card on which is written, "Your desire is realised; receive the felicitations of my children," signed with her name. Here I would observe that M. Buguet did not know whether she had any children, nor how many, nor how they were divided—three girls and two boys.

On the 10th of this month I sat again, and asked my sister, if possible, to come with my mother, who lives about 1,200 miles distant from her. She came with a card in her hands with this written on it: "Your thoughts to-day are for our dear mother. I will do all I can to gratify you by helping her to appear. Come on Tuesday at ten o'clock."

(Ten o'clock here would give four o'clock at the residence of my mother. She is in the habit of getting up early, and that explains my sister fixing the early hour of ten here.) I sat at the time appointed, and she came with my mother standing by her side.

All these facts I give you are the result of the most rigorous investigation, and I can vouch all I say.

(Signed)

G. J. DE BULLET.

This is evidence, given only for what it is worth, of what came before me at a time when I had no reason to suppose that there could be any doubt as to the facts thus categorically affirmed. I subsequently made a similar experiment myself with equally good results. I have not insisted on its evidential value in view of the subsequent trial of Buguet, his alleged confession of imposture, and conviction thereon. I do not now discuss, in the light of less tainted evidence, the value of that confession extorted under threats. Evil mingled with the good is probably the true verdict here as in so many other cases. Poor Buguet may have been a tool in the hands of those ecclesiastical forces who found Spiritism growing inconveniently strong, and who stuck at nothing to crush it. It may be, as has been freely said, that Buguet was coerced or cajoled into a bogus confession, and that he saw in acquiescence the easiest way out of a nasty position. It may be: at any rate, his term of imprisonment soon terminated; and the prison gates opened for him as if by the interposition of an "angel." He went into space, and with him went another of the few chances we have had of penetrating behind the veil. For he was unquestionably a medium for this work, even if potentially he was a rogue. We could have eliminated the roguery while we investigated the mediumship: but, alas! he eliminated himself, and we lost our chance.

I may exhume from the pages of another defunct periodical the two following letters contributed about the same time. One is dated March 1st and the other March 27th, 1875; both are addressed to "The Spiritualist," and deal with evidence supplied by the Baroness von Vay and by the writer. I feel sure that what I am now reproducing is not easily accessible to my readers, and its bearing on current topics is obvious. The first letter is as follows:—

SIR,—One of the most remarkable instances known to me of the power of the spirit to quit the body during sleep is one recorded by the Baroness von Vay in her "Studies from the Spirit World."

During the Austro-German war in 1866, a cousin of the Baroness, called W., who was in the campaign, professed continually to give accounts of himself through the hand of the medium while his body was asleep, which accounts always agreed with subsequent letters received from him by the Baroness. On July 4th W.'s spirit wrote: "We have had a great battle. I am well, but so tired." On the 6th a letter came by post from W., dated July 2nd, "We expect a decisive battle to-morrow. I have a feeling that I shall not escape, but do not fret about me; my trouble will soon be over." A day or two afterwards W.'s name appeared on the official list of those slain in the battle of Königgrätz, which took place on July 3rd. On the 9th, however W.'s spirit wrote again. "I assure you I am not dead. I came safely through the fearful battle of Königgrätz; do not doubt my words; I will write you a letter in the flesh shortly." Three days later the Baroness received a letter from her cousin, dated July 11th: "God and the good spirits protected me in that frightful carnage; thousands fell; 450 privates in our battalion, and two officers."

The following is a personal experience of my own. Shortly before Christmas last year, a friend who had been some time abroad wrote to me to say he should be in London on a certain date, and I might expect to see him within a few days of his arrival. Ten days elapsed, and my friend neither came nor wrote. I sent him two letters without effect. Then came the fearful railway accident at Shipton Bridge, and I began to be tormented with fears for my friend's safety. My mind had been much troubled all day, and at night relief came to me in a dream or vision. While asleep I saw myself in a room at work, and on raising my head perceived my friend standing in the doorway in his hat and overcoat. He did not speak, and the picture soon vanished; but I rose in the morning with a feeling that all

was well, as was proved by a letter received in the evening of that day.

I call this a dream-picture, as distinct from an ordinary dream, in which action and conversation take place, and which is generally incongruous and confused, and leaves afterwards but a vague impression. The dream-picture is a *tableau*, clear and vivid, appears but for a moment, but remains indelibly impressed upon the mind. I have seen three such in my life—one symbolical, one possibly prophetic, and one, this last, apparently real. I can never forget them, whereas of dreams, ordinarily so called, I have not one distinct recollection. It seems to me more probable that these were scenes presented to the mind by some direct spiritual agency, rather than the action of a distant mind, or of one which had left a sleeping body. Certainly the two first cases to which I have alluded come under this head; the third cannot be tested, because it was impossible for me to know at what hour in the night I saw my friend, though it is most probable that he was also asleep at the time. He did not, however, suspect my anxiety, having written to me of his change of plan at an address which I had left during the week. E. K.

March 1st, 1875.

The other letter to which I refer is this:—

SIR,—The following instance of the spirit travelling during the sleep of the body, has been related to me by the Baroness von Vay:—

A lady, who is a friend and neighbour of the Baroness, and who was near her first confinement, had begged the Baroness to come and mesmerise her when the event should occur. One evening, at a late hour, the husband sent his carriage to the Baron von Vay, with a request that he would send his doctor to the lady, who was very ill. The Baroness was just retiring to rest. Not being able to go to her friend, she said to her husband, "Let us pray fervently for poor Mrs. N., and I will send my *spirit* to mesmerise her." This was about 11 o'clock p.m. The Baroness fell asleep quickly, and about the same hour Mr. N. saw the Baroness standing in the bay window of his room. She said to him, "Fear nothing; your wife will have a fine boy this night." Mr. N. was rather astonished, but believed the Baroness had come with the doctor in his carriage. On turning round, he saw the Baron, who only waved his hand and disappeared. Mr. N. then went into the yard, and inquired of the servants, "When the Lady von Vay had arrived?" They thought he must be out of his mind, as the hour was late, and no one but the doctor had come, and that in Mr. N.'s own carriage.

The event turned out as predicted. This is the third time the spirit "double" of the Baroness is reported to have been seen, each time by a different person.

The Baroness concludes by saying, "I often heal my patients by evoking their spirits, and mesmerising them."

March 27th, 1875.

E. K.

I To complete what I now desire to set forth I append a letter of Mr. Desmond FitzGerald's, also addressed to the "Spiritualist" in the same year, respecting the powers of the liberated spirit of a mesmerised sensitive. Since it was written evidence of a similar nature has been greatly multiplied, but this serves my present purpose:—

SIR,—The most powerful mesmerist I have ever known was H. E. Lewis, a negro, through whom the late Lord Lytton obtained many of his semi-spiritual experiences. The phenomena obtained through the agency of Lewis had frequently an important bearing upon the now more fully developed facts of Spiritualism. I was introduced to him some twenty years ago by Mr. Henry Thompson, of Fairfield, himself a very powerful mesmerist. I was then an ardent investigator of the phenomena of mesmerism, and was also laying the foundation of my present assured convictions in relation to Spiritualism. Determined to sift to the bottom the genuineness of certain phenomena above referred to, I took an apartment in Lewis's house in Baker-street, and myself made arrangements for several lecturing excursions in localities with which Lewis was unacquainted.

In February, 1856, we went to Blackheath, where an incident occurred which I think will be of interest to you. We put up at a tavern, where in the evening Lewis mesmerised a number of persons in the coffee-room, gave some striking illustrations of electro-biology, and succeeded in greatly interesting some of the inhabitants of the locality. It was arranged that a hall should be taken for a lecture to be given on the following day, an audience being guaranteed by the *habitués* of the coffee-room in question. The lecture took place, and after the more ordinary experiments in mesmerism and electro-biology had been very successfully exhibited, Lewis proceeded to illustrate some of the phenomena of clairvoyance and somnambulism, in the person of a young woman—a perfect stranger to him—who, with others, had come upon the platform from amongst the

audience. Whilst she was in the "deep sleep" he ordered her to "go home" and to describe what she saw there. She described a kitchen, in which were two persons, occupied with some domestic duties. Do you think you could touch the person nearest to you?" inquired Lewis. The only answer, I think, was an indistinct murmur. Placing one hand on her head, and the other over the region of the *solar plexus*, he then said, "I will you to touch her on the shoulder, you must do so, you shall do so!" Presently the girl laughed, and said, "I have touched her; they are so frightened!" Turning to the audience, Lewis asked whether anyone in the hall knew the young woman, and on receiving an answer in the affirmative, requested that a "deputation" should proceed to her abode, and ascertain the truth or falsity of her statement. The persons who went on this errand afterwards returned to the hall and stated that every thing described by the girl had actually taken place, and that the household in question was in a state of great perturbation, one of its members declaring that, whilst occupied in the kitchen, she had been *touched on the shoulder by a ghost*. The young woman who was the "sensitive" on this occasion was servant to Mr. Taylor, shoemaker, of Blackheath. In my notebook I find likewise the name of Mr. Bishop, dentist, also of Blackheath, who at the time offered to testify to the truth of the foregoing incident.

DESMOND G. FITZGERALD.

6, Loughborough-road North, Brixton, S.W.

February 22nd.

Such then, and of such unknown potency, are the powers of the human spirit in sleep and trance. Further research has but confirmed what these letters tell.

THE OLD SEXTON OF B.—

[Communicated by M.W.G., from a friend: all particulars sent to the Editor.]

We live in the parish of B., but, owing to distance, go only occasionally to the parish church. We often, however, walk there during the week, and know something of the villagers. A few years ago when I was only a big girl, but not yet grown up, we had a juvenile picnic out in the fields of B. There being a good store of toothsome edibles left, I proposed we should give them to the old sexton, and another girl of the party started with me to find him, which we did at last in the churchyard. My companion, whether from shyness or fear of the locality, would not enter the precincts of the dead, but left me to go alone. The old man was deeply touched, as it seemed to me, by my childish goodness, and kept blessing me over and over again in a truly patriarchal way.

About five years after this incident which made so deep an impression on me, I and a young lady staying with us at the time went for a country walk, and at the foot of the hill not far from home the old sexton "coted us" (to use a Shakesperean word) from behind, quite suddenly. I entered into conversation with him, and we chatted about the weather and crops as on former occasions, he asking after my mother, as was his wont, till we reached the top of the hill, when he took one road and we the other, with mutual "good-days."

On returning from our walk, I said to my sister, quite casually, "The old sexton walked up the hill with us to-day." She said: "Oh, Lilian! How can you tell such stories? You know he has been dead two years!" I replied: "I had quite forgotten he was dead; but alive or dead, I am positive he walked up the hill with us to-day, and M., who went with me, will tell you the same." Unfortunately M. did not know the sexton, so could only describe our fellow pilgrim.

Of course, people will say this was merely a case of mistaken identity, but though every effort has been made to solve the mystery there was no other old man whom we knew who could possibly have been mistaken for him, he having a peculiar gait from being bent nearly double. There are other old men certainly who are bent by age, but if it were a stranger how could he enter into conversation? Again, considering how very slow his pace was, how could he have overtaken us, as he was not in sight when we left our garden gate?

One thing is clear, that if the old man being defunct wished to have a chat as usual without alarming me he could not have chosen a more suitable locality, because we naturally slackened our pace going up the hill, which enabled him to keep alongside, and the turning at the top was a convenient way for him to disappear.

LETTERS ON "LIGHT."

(FROM A CORRESPONDENT.)

- I. (January 24th.)—How much can we bear to Know?
- II. (January 31st.)—Can Spiritualists Organise? Not on mere Belief in the Unseen. Our Father and our Mother.
- III. (February 14th.)—Why are we not all able to Communicate with the Unseen? Chiefly addressed to those who cannot get a Message. Suggestions on Guides, Tasks, Loves, the Soul's Home.
- IV. (February 21st.)—Inequality explicable by The Lineage of Souls. Twin Souls choose Lineage before parting for Evolution. Lineage Explains Magic, Religions, Sex.
- V. (March 7th and 21st.)—Our Free Fight or Struggle for Existence is due to Correct Lineage. Effect of Lineage on Psychic Life.

VI.

(Ending this first series of Letters.)

"LIGHT'S" COURAGEOUS ATTITUDE ON FREE PSYCHIC INQUIRY. FORMER UNIVERSES.

The Editor of "LIGHT," much pressed for space just now, asks me to regard what I have already written as "Letters on LIGHT, First Series," and to conclude it for the present by a general sketch, indicating what I have tried to do, and what I hope to attempt when he feels able to call upon me for the Second Series, to which period must be postponed the fulfilment of any promises made.

These first six letters have been grouped round the question, "Why cannot we all communicate with the Unseen?" because it is a central one for the Spiritualist, as well as for other psychic students. The answer about this, as about all other inequality, has been given by referring it to the history of each soul's evolution; and to this word I tried to give a greater meaning than mere "Re-birth," which, when offered without any adequate philosophy, is not more attractive than the materialism which says "we die at death," and is, in fact, far more degrading to many minds.

As a main objection to the idea of evolution is that "it is a purely Eastern doctrine lately foisted upon the West," I should like to reiterate that I am among those who did not learn thus what I have stated in Letters on "LIGHT"; and that I should never have put pen to paper had I only to say what has been well said already. I have written, and hope to continue, because I have no stronger wish than to keep a free and open passage for humanity's growing intuitions, so that they "be not entangled again with the yoke of bondage," Eastern, Druidic, Runic, or what not. Let those who feel grateful to the East as their nursing mother, say so; but let others be free to refrain from such expressions of gratitude. "LIGHT" represents this free and open passage for intuitional discovery; therefore, I addressed myself to "LIGHT," and found a welcome.

The objection that if what any new observer offers be true, an older one would have reported it, seems to me no more tenable than the claim that all knowledge about the soul comes from the East; both being shown baseless by one consideration which every Spiritualist labours to get recognised; and this is the power to communicate with the Unseen. If this power be once admitted as among the possibilities of nature—and the Spiritualist not only admits it, but exhorts everyone else to do so—the easiest of all assumptions is that persons on earth have been taught from the Unseen any doctrine in any age of the world; and that if you admit not only that you could be taught, but that you could be a seer, and could use thought, observation, and good sense to interpret and record visions, it becomes unnecessary to accept any book, nation, or tradition, Eastern or Western, as indispensable authority, custodian, or source of information; and equally unnecessary to suppose that if anybody before you had seen, known, and thought these things, they would have been placed on record. Thousands of people die, and nobody knows what they thought. If we know this to be true in daily life, why be sure that none have died wise and silent? They may have spoken and not been understood; or may have written only to have their words destroyed by careless or vindictive hands; some evidence of this I possess.

The Bhagavat Ghita (B.C. 3001) says: "Unperceived (by physical senses) is the origin (ante-natal condition) of creatures, and unperceived is their end (their state succeeding death); only their middle is perceived." It is just this "middle" whose area I have tried to extend further

than has been done before; the Materialist limits it to this present life; the Spiritualist limits it, while protesting such is not his intention; the Evolutionist limits it (in all descriptions which have come under my notice) by mechanising it, reducing it to a series of repetitions, and so states their purpose as only to give most inquirers a feeling of aimlessness and despair. I have stated that if we speak of a Divine Father we ought also to recognise a Divine Mother (II.); that this Divine Duality is repeated in every soul; without entering into the question of how souls originate, I have taken them at the point where they know they are mates or twins, and that a life or course of evolution is before them, in view of which they are invited to make certain choices together before starting, separation being more or less inevitable. These choices are Lineage and Zodiacal sign. With Lineage I have dealt (IV., V.); but much remains to be said. I have not explained how the Twins choose a belt of life-chances (sign of the Zodiac), nor what this entails.

Now that I have stated the truths of Divine and Human Duality, and of Lineage, they can be used somewhat as a mathematician uses calculus, to state and explain what would otherwise be impossible. In Series II. I shall have (i.) to tell Humanity's love-story, and very beautiful it will be, including, as it will, a hint of what Marriage and Parenthood will be in the race of the future, "when this tyranny is overpast"; (ii.) to explain Humanity's past religions and present struggle; our own little planet is a chief theatre for this; it contains indications of former Universes, whose souls, incarnating here and hitherto shepherded by the spirits who made those Universes, act as though still there; this Universe, having liberty and responsibility, attraction and not calculation as its basis, has been misinterpreted by the fact of these survivals claiming to represent creative intention, and to offer paths for the soul. This explains why people are attracted to one religion or another, regardless of birth and rearing; it is not only a former incarnation which may be operating, but the having belonged to a former Universe; hints or rules for "reading" this will be given, and for using it to account for the mosaic of advance and retrogression in history and family life.

You will have psychic sensibility according as you are true to your basis of evolution (Lineage, Zodiacal sign, and Sex, for these have prevailed on all Universes, though with differences); but according as you shake off the fetters which bind you to the ideas of any former Universe, and enter into the large and noble liberty of this one (many souls who began their evolution in this Universe and were entitled to this liberty have accepted those ancient fetters).

But, it may be asked, is all this vital? Are not these fancies for those who have leisure for such cobwebs? But surely there is no more pressing need of this year 1891, than adequate and wholesome spiritual development. It is as much a *sine quâ non* for thoughtful people as "the three R's" for children now-a-days, when they have to live in a world where streets have names written up; and to give receipts to customers who pay for goods on delivery. This minimum of education is recognised as the barest justice for every child. Similarly, bare justice to ourselves demands that we should become competent to think rapidly and correctly amid social confusion, the strife of classes, races, creeds, the hunger for news of the soul, our own souls and those of dear ones no longer at our side. What I give will explain how all conflicting claims arose; which can be reasonably met, which must be dismissed as obsolete; confusion thus a little cleared up, spiritual development has a fresh chance. Its spread is our only chance for so raising the level of public thought as to free us from ancient wickednesses, charlatanism in politics, finance, and occultism, and to yield an Eirenicon or meeting ground for workers who desire to make this planet more endurable as a dwelling place, and workers who think the proper and only course is to "make a way to escape that ye may be able to bear it" (the Spiritualists who open up the Unseen to us).

I thank those who write in "LIGHT," or to me under its cover, with kind recognition of my effort, but I cannot correspond privately just now.

** With this letter we conclude for the time the publication of a very instructive series of letters which have,

we know, been very acceptable to many readers. The variety of interest which we desire to supply with food is very great, and we feel that we must for the time turn to other veins of thought. We have every hope of being able to resume this particular subject at no distant period.—ED. "LIGHT."

A CARDINAL IN JACKET AND TROUSERS.

If a younger brother, shrewd, sceptical, but at heart enthusiastic, had watched the boyhood of Cromwell, or Washington, or Cardinal Wolsey, what would we not give for his notes? Such a brother has been found recently in the instance of the great Cardinal of the Anglo-Catholic Church. I call John Henry Newman a Cardinal of the Anglo-Catholic Church advisedly. He created that body and then abandoned it. But he remained to the last their Cardinal, their Pope. In Tract 85 he practically threw over the authority of Christ and the Scriptures, and substituted that of "Our Mother," the Church. And the bewildered curate and High Church rector were forced still to look to him for "Our Mother's" teaching. His great Apocalypse, the "Dream of St. Gerontius," displaced in their minds the Apocalypse of St. John.

The great Cardinal as a boy was never seen to play at prisoners' base or rounders. The pupils of an excellent school kept by Mr. Nicholas played fives and excelled in the "Nicholas hit." This accomplishment was also neglected by John Henry Newman, but as a set-off he wrote farces for his young companions. Imagine a farce by his grave "Eminence." Also he got up a secret Order, and played at being a Grand Master, a St. Dominic on a small scale. It can be imagined that a mind destined to overbear and command in after life must begin to overbear and command in youth. He was rather down on his father when that worthy person urged that there were two sides to the controversy about Charles I. And when George IV. got into trouble with his wife, and commenced a prosecution, the young Cardinal could not understand any loyal person saying a good word for the Queen. The "Ministers," as he told his father, had determined to prosecute, and they were infallible. With his brother his words were less conversation than edicts pronounced "ex cathedrâ."

What prevented this young gentleman from being stranded as an M. B. curate—high and dry? A poetical faculty and a strong impatience of convention. A man may grow enthusiastic about Archbishop Laud from pure and unadulterated admiration of that prelate; but he may also grow enthusiastic because that famous martyr may represent something completely antagonistic to that which dominates the moment and offends his eye. The "Priggist School," as he called it, was absolutely hateful to John Henry. He loathed Lady Sheepshanks and the Rev. Silas Hornblower. This may account for a quaint hymn cited by the younger brother:—

Say, who is he in deserts seen,
Or at the midnight hour?
Of garb austere and dauntless mien,
Measur'd in speech, of purpose keen—
Calm as in Heaven he had been,
Yet blithe when perils lour.

My Holy Mother made reply:
"Dear child! it is my Priest!
The world hath cast him forth and I
Dwell with wild earth and gusty sky.
He bears to men my mandates high,
And works my sage behest."

Mr. Leslie Stephen gives a sketch of the celebrated Tract 85 in the February number of the "Nineteenth Century." It is a tract that might have been published by the Free-thought Society. Here is a passage: "The first three Gospels contain no declaration of our Lord's Divinity, and there are passages that tend at first sight the other way." The writer goes on to say that the Godhead of the Holy Ghost is nowhere asserted in Scripture, nor is there a word about Apostolical succession. The words "Trinity," "altar," "absolution" are nowhere to be found. The doctrine of original sin "depends upon two texts or rather implications." Who collected and put together the books of the Bible? The answer is, "The printer."

Of course, when writing like this the author had a plan. He was assailing the supports and scaffolding of his foes, the

"Priggists." But Mr. Leslie Stephen points out that the argument was not without danger. He wished the bewildered believer to take refuge with "Our Mother." What is "Our Mother"? F. W. Newman answers here:—"He depreciated the authority of the Fathers earlier than Athanasius, because the Church had not yet taught them how to express themselves" (p. 50.)

But, of course, the bewildered believer might ask why the public opinion of the date of Athanasius should be selected. In point of fact "Our Mother" of John Henry Newman was John Henry Newman's mind.

Pleasanter traits are touched on. The young Cardinal was immensely generous in money matters, and he dabbled a little in ghosts and Spiritualism. He was ready to give up all for his opinions.

Also he could see faults in "Our Mother" at times. Here are some of his verses:—

"Mistaken worship! when the priestly plan
In servile bondage rules degraded man;
When every crime a price appointed brings
To sooth the Churchman's pride, the sinner's stings;
When righteous grief and penitence are made
A holy market and a pious trade."

COLENSO.

PSYCHOLOGY AND GEOLOGY.

Some rocks are stratified, some unstratified. Both suggest untold cycles of time, and the former, interrupted periods of time. The hardest rock can be disintegrated by the aid of vegetable root acids, aided by the action of water, and loosely stratified rocks by compression become solidified.

A striking analogy to these facts may be found in recent discoveries of psychology, for whereas some souls are separable, others appear as integral men and women. Is it not likely that the several soul strata represent different lives of the same individual, and the cast-off phantoms at séances may be these conglomerate beings shaken loose of each other? Are we not conscious at the end of our lives of having built up a new existence, superimposed upon that which existed as a substratum at our birth? I think I, for one, am conscious, with the aid of moulding experience and accreting thought, of having accomplished such a work.

With respect to men of strict integrity* (note how the popular expression supports my theory), men who cannot be split up into inconsistent *fractions*, I submit that these are they who have passed through great tribulations, in whom the weight of superimposed sorrows, like the ocean on its bed, has "slowly formed the firmer mind," to use the Laureate's happy phrase.

As the separable quality of many natures agrees with séance phenomena, it has further occurred to me that in some cases the outer double may be left inside the cabinet, while the inner medium, stripped of the last mundane life, is paraded before the spectator as a heavenly visitant.

One thing is clear, if the double issues from the medium, the moment of its exit and the moment of its entrance may give rise to charges of fraud. Nor can I draw any hard and fast line between a transforming power *within* the medium, and the same power *outside*; for one moment it may be within the fleshly shelter, the next standing in the porch or further outside.

I take this opportunity of expressing my extreme abhorrence of all public exhibitions of spiritual phenomena for the purposes of gain. Once introduce the motive of money, and the manifestation will be likely to be of a low moral order, degenerating further and further into the lying, conjuring business, which, if Spiritualistic in its alliances at all, is of the black, deceitful sort. Let us one and all set our faces as a flint against the powers of evil, and our motto be "Thy money perish with thee" to all who seek to enter what should be a sacred shrine, by the barter of base coin for inestimable knowledge. Even in the Church, how great the evils of a paid clergy, and still more of a pew system are, it is impossible to estimate; nor how few the mortals who are uncontaminated by the desire of "loaves and fishes." If Spiritualism is ever to rise to the dignity of a new order of religion an unpaid ministration is a *sine quâ non*.

M. W. G.

Past, present, and future are like the facets of a diamond, whose prismatic rays cross each other in dazzling confusion.

* From *integer*, a whole.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light :

EDITED BY "M. A. (OXON.)"

SATURDAY, MARCH 28th, 1891.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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OF ATMOSPHERES.

We are now some way off what was once the new idea of environment, and though we have let that idea become one of the conditions modifying the problem of life, yet its interpretation and development, as such a condition, have hardly received the attention it deserves. Nay, more than that, the idea has been used to bolster up one of the most amazing fallacies indulged in by unreasoning fanaticism, that of the "equality of man." That a man shall turn out a Newton or a Peace, depends on his "environment," with extensions certainly, but still on his "environment"! To people who think thus, the word appears to have as great a charm as the blessed word "Mesopotamia" has had for others equally fatuous, but, perhaps, not equally guileful. The word "atmosphere" is, then, used in this article as being, though not quite exact, for it is applied already to certain physical states, yet, perhaps, better for the purpose intended than the other.

Some weeks ago a valued correspondent of "LIGHT" propounded a theory which it must be confessed is at first sight not a little startling. The theory was that the influence of an author is really carried on through his manuscript to the printer, and from the printer through the book to the reader. On a first presentment this is, undoubtedly, an idea not too easy to grasp. A little consideration, however, will show that in the present state of our knowledge the idea is not only reasonable but probable, if it is not even necessary. Action at a distance, that is across nothingness, without a communicating channel, is not to be entertained, and if the energy of one man is to be developed in the work of another man, as is the case with the author and reader of a book, there must be some communicating conductor between the two. It is not even enough to say that the physical acts of writing, printing, and reading (if reading is a physical act) are sufficient to make up the thread of connection. Surely there goes with all true earnest writing a certain subtle something else with which neither the printing, writing, nor reading have anything to do, otherwise than as channels of communication. And in this there is nothing inconsistent with what we so far know of things. Electricity is carried along by means of a wire, how, nobody knows. It is, therefore, not justifiable to say that an effect cannot be carried on through a certain channel, because we do not know how it can be so carried.

Nothing is more clearly recognised among people generally than the difference between the man who lives in an "atmosphere" of books and the man who does not. That is, between the man who reads in a reasonable manner and the man who does not so read—for to live surrounded by books is, indeed, no more to live in their atmosphere than to be a Stradivarius-hunter is to be a musician—and if the nexus indicated as between the writer and the reader is established this portion of the latter's environment is, at any rate, partially accounted for.

This, after all, is little more than illustrative of what apparently is a *hyperphysical* principle, to which the notion of environment leads up, though it has not yet reached it. The word *hyperphysical* may seem, perhaps, a little pedantic, but it is used only in the sense that the laws governing the phenomena in view are not yet understood. Of these hyperphysical phenomena we have another instance in the "atmospheric" influence of certain districts. The blight that has fallen on all that once made nature beautiful about the alkali works of the north-west of England is not more palpable than that feeling of desolation that makes a walk through London at night a hideous thing, not only to many who know why, but to many who do not. Is it too much to suppose that some atmosphere charged with pollution is as really present as that other and more visible atmosphere which is charged with the blackness of all pervading smoke?

It was a common saying of a distinguished Frenchman, a great scholar, and a subtle thinker, that after forty years' residence in England, he found that, though in constant communication with his own countrymen, and speaking French in his own home, yet that when he went on a visit to France he found facilities in conversation which he had somewhat lost in England. This he attributed in no small degree to the French *atmosphere* which surrounded him there.

Surely it was not without good reason that the *moral* teachers of the world have so often withdrawn from that world while gaining the strength for their lofty teachings.

To bring down things considered spiritual somewhat into the domain of things considered material may be repugnant to such as have always, in their minds, a great gulf fixed between the two. But the facts appear to make for the destruction of that gulf, and it would require considerable powers of definition to state clearly where the "spiritual" begins and the "material" ends. That the highest kind of spiritual life is far away from this "material" existence is sure enough, but that it can only be even ever so faintly understood except by urgent and painful pressing through the nearer atmospheres, is of itself evidence of the interlocking contact of the continuous chain of existence onward. Near to us there are these influences, intellectual and moral, good and bad, which, if they are just over the borderland of present-day physics, are only so because that borderland is ill-defined. But these "forces" must, and that before long, come within the range of surer knowledge, if the development of society is to go on, as seems to be the case, more or less concurrently with the development of the individual.

π.

THE UNGRATEFUL WORLD.

What has the world done with most of its victorious champions and saviours? Its greatest benefactors have been despised, rejected, and put to death. I look down the vista of ages, and the long procession comes towards me. I know them all—the old, the saintly, the familiar faces. Socrates, condemned to drink poison, because he told the young men of his day that their religion must not lean upon the myths and fables which had accumulated round the popular deities, but should depend rather upon that inward voice of conscience which every man would hear within him just in proportion as he had his spiritual sense developed by use. Galileo, shut up, because scientifically he was in advance of the age. Where are the pioneers of civilisation? Where are the prophets of thought? Where are the priests of science? Where are the reformers of faith? Their bones are rotting in unknown graves—their ashes are scattered to the winds. And time would fail me to tell of the Albigenses, the victims of St. Bartholomew's day, of Palissy, of Lucilio Vanini, of Giordano Bruno; or turn to those great precursors of our English Reformation, John Huss and Savonarola. Do you remember what the Bishop of Florence said to Savonarola, as he cast a brand upon his burning faggot? "I cut you off from the Church militant!" "Ay," cried the heretic, "but you cannot cut me off from the Church triumphant!" And yet one more figure rises before me—One Whose head is filled with dew, and His locks with the drops of the night—One Who spake as never man spake, and Who came to seek and to save that which was lost. He placed His foot upon the serpent's head, and its fangs pierced Him. He went boldly in amongst the cruel wheels of a disordered world, and set them right, although He was torn to pieces in the act.—REV. H. R. HAWES.

LONDON SPIRITUALIST ALLIANCE.

The following address was delivered by Mr. R. J. Lees, at a meeting of members and friends of the London Spiritualist Alliance, on Tuesday evening last, the President in the chair:—

THE BIBLE AND MODERN SPIRITUALISM: A PARALLEL AND A CONTRAST.

England being professedly a Christian country, accepting the Bible as a final authority in matters of religion, I hold that one of our greatest advantages in the promulgation of Spiritualism is to show that it is by no means so anti-Scriptural as is generally and ignorantly supposed. In years gone by, when my efforts were being directed against the extension of this movement, I was conscious that an intelligent argument in its favour, based upon the Bible, would be one I should not care to be called upon to answer; but the discovery of how impregnable it could be made by careful study was reserved until I had changed my opinions, and sought the best available means for extending the cause I had previously opposed. Seven years of hard work and research in the light of Spiritualism, during which I have read the book through no less than twelve times, and made more thousands of cross references than I care to estimate, have not only confirmed my original idea, but made me confident that the most powerful argument we can advance in introducing this subject to the majority of our countrymen is that which is to be found in the pages of the book which speaks with such authoritative voice; and the more experience I gain in the public advocacy of Spiritualism, the more I regret the unfortunate and disastrous prejudice which is shown to such a valuable auxiliary by those upon our platforms who are ignorant of its powers in the battle we are fighting.

As to the origin, merits, teachings, or inspiration of the book, together with the varied opinions which are held respecting it, I have nothing to do at the present time. My duty is to take the book as I find it, and as far as possible trace what parallel I can find between the phenomena therein recorded and those with which we are more or less acquainted to-day. Just in so far as I am able to accomplish this shall I be uprooting and disarming one objection which is so frequently urged against us, i.e., that Spiritualism is of modern origin, and I shall find another voice to join in that chorus which proclaims that our God is one "in whom there is no variableness, neither shadow of turning"; but is "the same yesterday, to-day, and for ever."

Let me here apologise for the brevity it will be necessary to use, and the somewhat fragmentary manner in which I shall be compelled rather to suggest than amplify my argument, when I have such a mass of evidence to lay before you in such a limited space of time; but it will considerably reduce my difficulty if you will permit me to assume that you are sufficiently familiar with the phenomena generally to accept the mention of their different phases without detailed explanation of their character.

All phenomena presuppose the presence of a *medium*; so I commence my inquiry by placing the ancient prophet side by side with his modern representative. If I were desirous of establishing my proposition upon merely textual evidence I should claim this point to be proven by a quotation of 1 Sam. ix. 9:—"When a man went to inquire of God, thus he spake: Come and let us go to the seer; for he that is now called a prophet was before time called a seer." The identity of the two words, the latter of which is still applied to our mediums, might be considered quite sufficient, but I am anxious to show you that my parallel by no means rests upon such a slender foundation, but has its strength in the fundamental spirit of the book. In the Mosaic economy provision is made for, and certain families were set apart to exercise, the offices of Priest and Levite for ever; but no such appointment was made for the function of prophet. In Numb. xii. it is recorded that Aaron and Miriam grew jealous of Moses being gifted with this power above themselves, which caused them to be called before the door of the tabernacle, where the Lord said unto them (verse 6): "Hear now My words. If there be a prophet among you, I, the Lord, will make Myself known unto him in a vision, and will speak unto him in a dream." Here the declaration is that prophets were not made by choice or election, but by a natural gift or peculiar power which rendered them capable

of receiving spiritual impressions or communications. That they were subject to entire control as are *trance speakers*, is by no means without convincing proof, as we find in Samuel's words to Saul when he was anointed to be King (1 Sam. x. 6) "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." This is fully confirmed by Josephus (Ant. IV., c. VI. s. 5) where he puts these words into the mouth of Balaam in reply to the complaint that he had blessed rather than cursed Israel: "Oh! Balak, if thou rightly considerest this whole matter, canst thou suppose that it is in our power to be silent, or to say anything when the spirit of God seizes upon us?—for He puts such words as He chooses into our mouths, and such discourses as we are not ourselves conscious of. . . . When He prevents us, and enters into us, nothing that we say is our own." If to this we add the words of counsel which Jesus gave His disciples when He sent them forth to preach: "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak but the spirit of My Father which speaketh in you," (Matt. x. 19, 20.) I do not think it necessary to seek for stronger confirmation of the parallel of control.

Our mediums are more generally referred to as the successors of the necromancers, soothsayers, and diviners so frequently described as an abomination to the Lord, and against whom the death penalty was pronounced, than compared with those so-called "holy men of God who spake as they were moved by the Holy Ghost," that it becomes necessary for us to pause a moment to find out what was the dividing line between these two ancient orders of men. I have very carefully sought for an answer to this, and the only satisfactory one I have arrived at is that the difference lay in the source of the inquiries, not in the methods used. Let me briefly lay the evidence before you. Josephus, in his chapter recounting Saul's visit to the woman of Endor, says (Ant. VI., c. XIV. s. 2): "Now Saul, the King of the Hebrews, had cast out of the country the fortune-tellers, and the necromancers, and all such as exercised the like arts, excepting the prophets." Here is a link which binds the methods used by the prophets and necromancers together. What authority for this do we find in the Bible? Let us see. First, so far from the prophets being required to be holy men, I find they were not even required to be moral men so long as they possessed the necessary spiritual gift. This is very evident from the fact that when Moses promised a prophet to succeed himself he laid down a rule by which the Israelites were to be protected from fraudulent aspirants. (Deut. xviii. 22.) "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." If the prophets were to be men of unimpeachable character and holy life, no such provision as this would have been called for, but that it was necessary the sequel will fully confirm. Now let us see how closely the methods used by the prophets were allied to those of the necromancers. When the sons of Jacob returned to Egypt the second time for corn, Joseph instructed his steward to place the purchase-money in the mouths of the sacks, as before, but in the mouth of Benjamin's sack he was to hide his master's cup. When the men had departed (Gen. xlv. 4, 5), "Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing." If, therefore, Joseph was not a diviner, he was by no means so truthful as we should expect a holy man to be. Let me quote a second and much more conclusive case. The incident of the handwriting on the wall in Babylon will be fresh in your memory. When the King was so disturbed, and the wise men had failed to read the writing, it is recorded (Dan. v. 11) that the Queen came in and said to the King: "There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom like the wisdom of the gods was found in him; whom the King, Nebuchadnezzar, thy father, the King, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers." According to the Bible chronology, Daniel held this position for upwards of thirty

years, and no one will doubt the fact that he enjoyed a singular amount of the Divine favour. If, therefore, his long tenure of office as director and chief of the soothsayers and diviners of Babylon was not inconsistent with his divine profession, it goes a long way towards establishing my position. One other passage must satisfy us upon this point, and I wish to quote it because it has a general reference to the prophets. Micah is bewailing the wickedness of Jerusalem, when he says (chap. iii. 11) "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." The grievance is not that the prophets divine, any more than that the priests teach, or the judges judge, but that their offices are corrupted by bribery; therefore, I am warranted in my conclusion that divination was a legitimate practice of the prophets.

Justice to the necromancers, soothsayers, and diviners demands that I should show they were not such an abomination to the Lord in practice as they would appear to be by precept, since on many occasions Jehovah made use of them when none of the prophets of Israel were available. The two most notable instances are those of Balaam and the woman of Endor. When the messengers of Balak arrived at the home of the Midianitish soothsayer, with the reward of divination in their hands, Balaam "said unto them (Numb. xxii. 8, 9), Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee?" If the most sceptical person will take the trouble to read the whole of this narrative, as given in this and the two following chapters, he will be convinced, if the Bible is to be trusted, that Balaam was in as direct communication with the Jewish Deity as any one of the Israelitish prophets. The woman of Endor was equally favoured when Saul applied to her, for if the test laid down by Moses is to be relied upon, the message given by Samuel to Saul in that cave was the message of the Lord, since the prophecy was fulfilled at the time mentioned. There are other instances where God used the soothsayers of the Philistines, of Egypt, and Assyria, but time prevents me quoting the passages.

Séances were a regularly recognised institution, as might be proved by numerous references, with two of which I must content myself at the present. In 2 Kings vi. 32, 33 I read: "But Elisha sat in his house and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him." The narrative continues to mention several other tests which were given at the same sitting, all of which are stated to have been as definitely proved. The second passage I take more from its reference to the general custom of holding *séances* than from any specific test; it is from Ezek. xxxiii. 30, 31: "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."

Music served exactly the same purposes in Bible *séances* as it does in our own. For the exorcising of evil or dark spirits we read (1 Sam. xvi. 23): "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him." On the other hand, it was used to induce the conditions necessary for higher spirits to take control, an instance of which is found in 2 Kings iii. 14, 15. The Kings of Israel and Judah were going up to war against Moab, but being short of water, Jehoram called for the prophet to know what to do. "And Elisha said, As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat, the King of Israel, I would not look toward thee, nor see thee: but now bring me a minstrel; and it came to

pass when the minstrel played, that the hand of the Lord came upon him," and he instructed them what to do.

Let us not imagine, however, that the prophets were always so successful in their communications, and could solve such difficulties at once when applied to as it is expected we should do to-day. Jeremiah tells us (xlii. 7) that at a time when the nation was in danger "all the people, from the least even unto the greatest came near" to inquire the will of God, but though their supplication was presented by the prophet, the answer was by no means a spontaneous one, for "it came to pass after ten days that the word of the Lord came to Jeremiah," which interval would be quite long enough to cause our critics to say very uncomplimentary things about our pretensions to honesty, when they are asking for some definite proof "here and now." Neither is this all. We find that even when a spirit had a definite message to give and signified the same to a prophet, the patience and perhaps the reputation of the medium was seriously taxed at times before the communication was forthcoming. Of this we have an instance in Ezek. iii. 15, 16: "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me." When we reflect upon these long silences which our predecessors were called upon to endure we may perhaps be strengthened to pass our half-hours of waiting in more patience than we are sometimes accustomed to do.

Payment for mediumistic services is held by many of our opponents to be an undeniable evidence of the fraud and chicanery of Spiritualism. I never have been, and hope I never shall be, a champion of professional mediumship—although I could easily produce the Biblical parallels of such—but any unprejudiced reader of the book would be bound to admit that it was usual to recompense the prophets for the services they rendered. The reward varied considerably, I know; but they bear a very favourable comparison to the amounts now paid. When Saul, with one of his father's servants, was seeking the lost asses, the latter proposed at length that they should go to Samuel the seer, who was known to be an honourable man (1 Sam. ix. 7, 8): "Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring the man of God; what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver (about 6½d.); that will I give to the man of God, to tell us our way." Some of the fees were of a princely magnitude, as, for instance, the following (2 Kings viii. 7-9): "And Elisha came to Damascus; and Ben-hadad, the King of Syria, was sick; and it was told him saying, the man of God is come hither. And the King said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels burden, and came and stood before him and said, Thy son, Ben-hadad, King of Syria, hath sent me unto thee saying, Shall I recover of this disease?" The reply of Elisha, of whom it is not recorded that he refused this costly present, would have been sufficient to brand him to-day as a *lying and fraudulent medium* (verse 10): "And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die." The remaining record of that *séance* shews how the prophet and his control entered into a conspiracy with Hazael, and suggested the method by which the King was assassinated on the following day. I have said the prophets were not necessarily required to be moral men, and I do not know of a better example in illustration of this fact than that of Elisha, who was one of the princes of his profession. The instance of treachery and falsehood I have just quoted is not the only one of its kind which is told of him. In a previous war between Israel and Syria, we read how he several times prevented the success of the Syrian forces by the use of his clairvoyant and clairsentient powers. This was told to the Syrian King, who thought he had a traitor in his own camp, and a detachment was sent to Dothan to arrest the prophet (2 Kings vi. 18-20). "And when they came down to him, Elisha prayed unto the Lord and said, Smite this people, I pray Thee, with blindness. And He smote them with blindness, according to the word of

Elisha. And Elisha said unto them, This is not the way, neither is this the city; follow me and I will bring you to the man you seek. But he led them to Samaria. And it came to pass when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria." This may have been a splendid achievement from a soldier's point of view, but the lying and the treachery are not at all consistent with our idea either of the spirit or a prophet of the Lord.

The name of the spirit speaking, or the angel who appears, was frequently—may I not say usually?—inquired for. Jacob when wrestling with the man, in Gen. xxxii. 29, says: "Tell me, I pray thee, thy name." Manoah asks the same from the man who promised Samson (Judges xiii. 17), "What is thy name; that when thy sayings come to pass we may do thee honour?" It is also recorded that when Jesus met a man with an unclean spirit (Mark v. 9) "He asked him, What is thy name? And he answered, saying, My name is Legion, for we are many."

A frequent objection raised against Spiritualism is this: "If spirits really did return they would have something better to say than the trivial and commonplace communications which are given in your sésances." I must sorrowfully admit that the character of many sésances to which inquirers are admitted is calculated to produce such an idea, but at the same time I protest against such being accepted as a fair test of Spiritualism as we have found it. Nevertheless, for the sake of my parallel, I will be content to take this lowest estimate and place such sésances side by side with the inquiries made in the Bible. When I have replied to opponents making this objection that they cannot produce a single inquiry from Genesis to Malachi which is made for spiritual benefit or of a soul-saving nature, I have frequently had anything but a complimentary epithet used to express their opinion; but no one has ever yet been able to produce the passage. Let us glance at one or two examples. Rebekah makes inquiries as to her unborn children (Gen. xxv. 22); Saul asks where he shall find his father's asses (1 Sam. ix. 6); Ahaziah has fallen through a window and wants to know if he shall recover (2 Kings i. 1-4); Ben-hadad asks a similar question; David asks if he can conquer the Amalekites and recover his wives (1 Sam. xxx. 3-8). These are fair samples of the inquiries made all through the Old Testament, and by the side of which even the sésances referred to do not suffer in the comparison.

Dark Sésances are generally supposed to be a conclusive kind of indication of the Satanic agencies we employ. Such an assertion, however, does not say much for our opponents' knowledge of the Bible, since the most important communications made in Old Testament times were given in dark sésances. When Moses went up into the Mount to receive the law, to which appeal is so frequently made against us, we read (Ex. xx. 21): "The people stood afar off, and Moses drew near unto the thick darkness where God was." Solomon declared at the dedication of the Temple (2 Chron. vi. 1): "The Lord hath said that He would dwell in the thick darkness"; in accordance with which we know that no ray of light was permitted to enter into the Holy of Holies, except that which was produced by the spirit's presence.

Tests were quite as eagerly sought for in the past as they are to-day. You will remember the three-fold proof given to Moses at the bush (Ex. iv. 1-9)—the rod changed into a serpent, and back again; his hand made leprous and restored; and the water turned into blood. I might also mention the double test given to Gideon by the fleece. (Judges vi. 36-40.)

Exposures were by no means unknown to the ancients; perhaps the most notable was that made by Elijah on Carmel when the fraudulent pretensions of 850 mediums were exposed at one time. I know many persons will laugh at my audacity in linking the names of false prophets with those of the true. But let me answer that it is very easy to be wise after the event. They had up to that time deceived the nation, were accepted as truthful mediums, and their baseness was only discovered by their exposure. Such a discovery to-day in no way injures honest people, no genuine medium shrinks from the test of the reality of his powers; the winnowing fan of critical trial only blows the chaff away, leaving the wheat the better for the operation.

Time will not allow me to do more than simply enumerate the phases of phenomena which are recorded as taking place in the presence of Bible mediums, which are as follows:—

Clairvoyance—			
Normal	...	Zech. v. 1, 2	Acts ix. 37
Under Control	...	Books of Ezekiel and	Revelation
Spontaneous	...	Gen. xxi. 17-19	2 Kings vi. 17
Clairaudience	...	1 Sam. iii. 1-10	2 Kings vi. 8-12
Direct Voice	...	Ex. xix. 19	Luke iii. 22
Dreams	...	Gen. xxxvii. 5-11	Matt. ii. 13
Divining Rod	...	Hos. iv. 12	
Healing—			
By Remedies	...	Acts iii. 2-7	Acts ix. 18
By Fabrics	...	2 Kings xx. 7	2 Kings v. 14
	...	Acts xix. 11-12	
Languages—			
Spoken	...	Acts ii. 7, 8	1 Cor. xiv. 18
Translated	...	Dan. v. 25-28	
Levitation	...	Ezek. iii. 14	Acts viii. 39, 40
Materialisation—			
Partial	...	Ezek. viii. 3	Dan. v. 5
Full	...	Josh. v. 13	Matt. xvii. 1-3
Mesmerism	...	1 Kings xiii. 1-6	Acts xiii. 8-12
Movement of Objects without Contact			
	...		2 Kings vi. 46
Music	...	Rev. xiv. 2	
Presentiment	...	2 Kings ii. 2-7	Ezek. xxiv. 15-18
Resistance of Fire	...	Dan. iii. 26, 27	
Spectral Appearance	...	Job iv. 12-17	
Spirit Lights	...	Acts ii. 3	Acts ix. 3, 4
Trance Speaking	...	Num. xxiv. 2-4	1 Sam. x. 6
Visions—			
Animals appear in	...	Acts x. 9-18	2 Cor. xii. 1-4
Nondescripts	...	Dan. viii. 3	Acts ix. 3-7
Vehicles	...	Ezek. i. 4-8	Rev. ix. 3-10
Buildings	...	2 Kings ii. 11	2 Kings vi. 17
	...	Ezek. xl. 2	Rev. xxi. 2
Writing—			
Direct	...	Ex. xxxii. 15, 16	2 Chron. xxi. 12
Automatic	...	1 Chron. xxviii. 11-19	

I may say in one word, that the parallel between the mediums is complete in every particular. In the phenomena we have two phases which were unknown in Bible times, viz., Table movements and Psychometry.

There are some phenomena and characteristics recorded in the book with which we have no parallel to-day, and, therefore, we may more properly refer to them as contrasts, with a brief allusion to which I will bring this paper to a close. First in respect to mediums. Though I claim that the voice of the Lord is still to be heard through the lips of some of our speakers, the time has long gone by when the prophet, however well accredited, would be permitted to sway the destiny of nations, command the obedience of kings, or usurp the functions of the Parliament. We have ceased to regard the result of casting the lot as an indication of the Divine will, and have made it a criminal offence; the Mosaic institution of trial by ordeal, as laid down in Num. v., we have suspended in favour of the divorce court; we have ceased to regard the utterances of inspired quadrupeds as authoritative; and should not have much patience with a medium who could not speak until he had eaten even a visionary book. Some of the phenomena alluded to were upon a scale of magnitude to which we are certainly strangers—such as the miracles of Egypt and of the wilderness, through the mediumship of Moses; the passage of the Jordan, the fall of Jericho, and standing still of the sun, by Joshua; or the retrogression of the sun, by Isaiah. Although I have seen too much to allow me to say that that which I cannot understand is impossible, I must ask in these cases to be allowed to suspend my judgment until such time as these phenomena are proved, as others have been, by corroborative evidence.

We hold the truth which we proclaim to-day by demonstration appealing to our reason and our senses, not by theory or by faith alone; by the aid of this we are enabled to realise a living confirmation of the declaration of the past, that "God is the same yesterday, to-day, and for ever"; we are cognisant of the fact that He "is no respecter of persons," in the fullest degree; and we recognise the truth in relation to His spiritual—as the physical and moral—law that "as it was in the beginning, is now, and ever shall be." This knowledge on which we rest enables us to find words from this living and unchangeable God recorded in the pages of the Bible, and gives an emphasis to the book which a cold profession, or an unreasoning faith, could never understand. It makes the letter to throb with the pulsations of that Divine life into which we are called; and as we assimilate it, and translate its precepts into the God-like characters of our daily actions, it gradually opens to us the boundless possibilities of the omnipotent within—powers and capacities

which in their unfolding shall lift us higher and higher into the sphere of divinity, until we reach the fulness of our stature in the image of an ever-living, ever-speaking, ever-loving God.

In the course of the discussion that followed remarks were made by the President (a report of which we shall hope to give next week). Mr. E. Dawson Rogers, the Rev. — Limpus, Mr. Mitchiner, Mr. Gunn, Mr. Donaldson, and Mr. Everitt. The general tone of opinion was in favour of regarding a harmony between the laws of Nature and Spiritualism as more to be aimed at than any fitting of it in with the sanctions or the reverse given to the Jews.

The next meeting after the Easter recess will be held on April 21st, when Mr. John Lamont will discourse on "Phenomena in America: from Personal Observation."

M. AKSAKOFF ON THE EVIDENCE FOR MATERIALISATION.

In the "Harbinger of Light" (Melbourne) the following useful analysis of M. Aksakoff's summary of evidence is given by Dr. Mueller:—

Out of this work I can only give a few instances to show the exhaustive, strictly scientific method observed by the writer. Of the reality of materialised hands the following proofs are adduced:—

1. They have been seen simultaneously by different persons, all agreeing in their testimony.
2. They have been both seen and felt under the same circumstances, both sensual impressions being in strict agreement.
3. They have produced physical effects, such as the moving of inanimate objects before the eyes of the witnesses.
4. They have produced permanent and lasting effects.
 - a. By writing in the presence of several persons on slate or paper.
 - b. By making impressions of their form on soft substances, such as flour or on blackened surfaces.
 - c. By certain effects produced on the same hand by persons present.
 - d. By perfect casts of their form and shape made by dipping into melted wax or paraffin and dematerialising in cold water.
 - e. By submitting to be photographed.
5. They have been weighed along with the fully dematerialised forms.

When it is borne in mind that for all these proofs well authenticated instances are given, collected from the literature of all nations, who have investigated Spiritualism, some idea may be formed of the patient toil and labour the author has expended on his work.

With regard to the photographing of full form manifestations the author has also five classes according to the conditions under which this process is accomplished:—

1. The medium is visible, the form is invisible and photographed.
2. The medium is invisible, the form is visible and photographed.
3. Medium and form are visible; the form only is photographed.
4. Medium and form are visible and both are photographed at the same time.
5. Medium and form are invisible, but the latter is photographed in the dark.

When it is considered that the evidence supporting these classes is overpowering, that the materialised forms have in many instances allowed themselves to be measured, weighed, and critically examined as to respiration and circulation, and that for the time being they were like human beings, conversing with members of the circle, and behaving in every respect like men or women in the flesh, it seems almost impossible that theories of hallucination, or of fraud, can any longer be entertained by a sane person.

FACTS TO BE EXPLAINED.

In the course of an open letter to the Rev. Minot J. Savage, addressed to the "Boston Daily Globe," March 3rd, 1891, Dr. H. H. Brigham, a well-known Fitchburg physician, details two remarkable cases. The latter especially is paralleled in our own experience. We have more than once received by automatic writing news of a death in our neighbourhood, and have verified the fact subsequently. In such cases the defunct was unknown to us even by name; the dates and brief particulars given were literally exact. The extract is as follows:—

In regard to obsession, wherein the obsessing spirit maintains his or her identity, personality, and mentality, I wish particularly to call the attention of yourself and colleagues. I will cite one case, a recent one, which can be easily investigated, as all the correspondence is in my possession, and the parties are only a short distance from Boston at this writing.

Last fall I was called to a patient who appeared to be insane. I could find no trace of disease. Her insanity was peculiar. She was almost, if not wholly, quite demented as far as her own personality or mentality was concerned. She was dazed and bewildered. Her own children seemed strange to her. She was restless and uneasy, and particularly desirous to go home, although she was in her own house, with her family about her. She would talk but very little, and did not remember her past history.

I made several calls, and at last hit upon a plan which succeeded admirably. I began to ignore the presence of the lady and addressed her as she appeared as another personality. At last I succeeded in obtaining the following story:—

I asked the question: "Who are you?" but not verbally, of my patient; I wrote this question and put the same in an envelope, sealed it, and placed it in my patient's hand. She was lying upon the bed, and I seated myself to watch results.

Soon she aroused from a sort of stupor and gave me a name. Then followed a name of a city in this State. Then by questions which I asked verbally I received quite a history. It ran thus:—

"My name was so-and-so. I lived in Salem. Have a family there. I fell July 3rd from a building upon which I was working. I passed away soon after, the next day, I think. I want you to write to my wife. Tell her to proceed with her lawsuit, not to settle with them; and tell her not to change her residence, now, as she is intending to do."

All this I wrote down, and immediately sent the same to the wife, whose name was given me, and in due time received a reply confirming all the spirit had said, even to the moving from the house, &c.

Soon after this my patient recovered, and has shown no sign of insanity since.

Now for my second point. One illustration is as good as a hundred.

At the close of a rapping and table tipping séance, after the party had all moved away from the table, I perceived the latter to be moving. I examined it carefully and found no physical agency at work.

After getting an affirmative reply to the question, "If this is a spirit moving the table will you spell out through the alphabet your message to us?" I sat for two hours with a card in my hand containing the letters of the alphabet, and as I pointed to the right letter the table would move.

When I had finished, the letters which I had written were not divided into words, but presented one unintelligible mass. After marking off the words I read the following:—

"My name is so-and-so. I passed to spirit life yesterday at 8 p.m. My body will pass through your city to-morrow on its way to Mt. Auburn."

This I found to be true.

Now, if these points can be explained without the aid of decarnated spirits, I would like to ask these reverend gentlemen what evidence they have of immortality.

Fitchburg, Mass.

H. H. BRIGHAM, M.D.

THE Office of the London Spiritualist Alliance, 2, Duke street Adelphi, will be closed from Friday, March 27th to Tuesday, March 31st, both inclusive.

PSYCHICAL DEVELOPMENT.

IV.

AUTOMATIC WRITING.

PERSONAL EXPERIENCES BY COUNT ADOLF VON SPRETI.

FROM THE "SPHINX."

TRANSLATED BY "V."

In compliance with the wish expressed by the Editor of the "Sphinx," I will here briefly give an account of the way in which I developed the power of "automatic writing."

It was in the winter of 1878-79, that, in conversation with a trance-medium (*Sprech-medium*), I was told that with patience and perseverance I could obtain this power. This intimation, in the state of intense interest which I, at that time, took in all Spiritualistic phenomena, was sufficient to decide me to make the experiment.

My mode of proceeding was simple in the extreme. I am accustomed to spend my evenings in reading; this practice I continued, the only difference being that I held my hand, armed with a pencil, over a blank sheet of paper, in as comfortable a position as possible.

My patience was, however, destined to a hard trial. I sat in this way every evening for an hour and a-half, sometimes for two hours, without any movement taking place, and I was about giving the whole thing up, when, on the eighteenth evening, an unusual restlessness in the hand and arm was perceptible, without, however, any letters being formed. But on the following evening this phenomenon became more strongly marked; twitches and pains in the hand and arm, right up to the shoulder, ensued; the pencil began to move, strokes and circles were formed, till at last, on the twenty-first day of my sitting, a name was written, in big strong characters, in a handwriting totally unknown to me, surrounded by curious arabesques.

All now went on rapidly, and I restricted myself to no particular time. My hand wrote without any conscious effort on my part, in different handwritings, sometimes with great easiness, at others with such a feeling of weight and helplessness that several minutes were required to complete a single word, without, in such cases, my being able of my own power to complete a letter which was commenced, or to loose the pencil, which was often, together with the hand, held in a most unnatural and even painful position, without having the power to help it.

Although, as a rule, the same power generally took the control, occasionally the most various influences prevailed; indeed, it seemed sometimes as though they strove for the precedence; and more than once it happened that in the middle of a sentence the writing suddenly changed; when, after the lapse of some weeks, the sentence would be continued at the exact word it was broken off at, and in the same hand-writing.

I must just remark that I never put questions, but simply gave my hand to be used, so that as much as possible any personal influence on my part might be excluded. I never knew beforehand what was being written, and if, sometimes, when the power was very feeble, I endeavoured to finish a word already commenced, I found myself not only utterly unable to do so, but in such cases I was frequently surprised by a totally different one being used to that I had expected.

The communications were, for the most part, in the form of advice or admonition, alternating with quite commonplace sentences. Prophecies of the future I never received, but many jesting remarks. Taken as a whole, the messages were not calculated to rivet my attention for long. But I had learnt that strange powers are capable of such influence, had convinced myself that it is extremely difficult, if not impossible, to prove the identity of any communicating intelligence, that one should be most cautious in accepting or believing any statement made, that any advice given should be well considered before being followed, and finally, that such a practice is not calculated to advance either our material or spiritual welfare. On the contrary, I recognise the great danger offered by an increase of spiritual dependence, as it becomes so easy, instead of thinking for oneself, to listen to the advice of some obliging spirit. Whether it was owing to this cooling of my ardour, or to any other circumstance, I know not, that in time I again

lost this faculty; but it is a fact that after about fifteen months' exercise of it, I entirely lost the power of writing in this manner. At the same time, the somewhat quick disappearance of the power was a strong proof to my mind that a strange force had previously guided my hand.

As far as I know, these experiments did me no harm whatever; but whether I was in any way spiritually advanced by them seems to me doubtful and improbable. At any rate, I am enriched by some personal experience, and do not look upon the time expended in this pastime as lost. It was, perhaps, a preparation to direct my mind more towards the supersensual, and thus to make a bridge to conduct me to other paths which would afford more satisfaction, for nothing occurs without purpose, either in the world or in our own lives.

COME BACK TO BE BAPTISED.

"The daily papers last week published accounts of the return to life, at Springfield, O., of a dead woman, who startled her watchers by rising in bed and demanding that she be at once baptised. The request was carried out under difficulties, and it is stated that the woman is likely to recover. The probability is that she was not dead but sleeping. The name of the woman is Mrs. George Tyree, and she lives on West Pleasant-street. The 'Inter-Ocean's' report of the affair is here reproduced: 'For some time she had been a chronic invalid from consumption, the illness being augmented by a severe fall, which affected her spine. She had been gradually growing weaker, and Monday afternoon was seized with a spell of difficult breathing. Her breath came in gasps, and at two o'clock to all appearances life left the body, and the woman was pronounced dead. Soon after she began to show slight signs of life, but by five o'clock the body was again seemingly lifeless. All hope was given up, and arrangements were made for the proper care of the body, an undertaker being summoned. Before he could arrive, however, the woman again revived, and, sitting up in bed, startled the attendants by saying, "I have come back to be baptised." So positive was Mrs. Tyree that she must be at once baptised, that the Rev. W. A. Cross was summoned, and requested to take her to the church and administer the rite of baptism. He refused, saying it would kill her. But the woman's appeals were so pitiful that he determined to baptise her at the house. Accordingly he took the metallic coffin, and filling it with water, with the aid of her husband, immersed the woman. The almost lifeless body seemed to be revived, and shouting "Glory! Glory!" the invalid was laid upon the bed. No bad effect was produced by the plunge, and to-day she is better than she has been for some time, and says she will recover.' Perhaps the plunge was just what was needed physically, or it may be that with the views in which she had been indoctrinated it was just what was required to produce a mental effect favourable to the restoration of organic activities. Such a case a few years ago would have been convincing evidence to thousands of the necessity of baptism as a saving ordinance."—"Religio-Philosophical Journal" (February 14th).

ELISHA RESTORING THE WIDOW'S SON.

"Thy staff is on his face," Gehazi said,
 "And yet he wakes not." Silent, fierce, alone,
 Elisha passed into the room, and prone
 He flung himself upon the floor and prayed,
 "O Lord our God, are we forgot, betrayed?
 What is this hidden thing that Thou hast done?
 Turn Thou again Thy countenance that shone,
 And leave us not in darkness and dismayed:"
 Nor only prayed, but with his body whole,
 With eye to eye and large to little hand,
 And mouth to mouth, he called and answer came,
 Body replied to body, soul to soul;
 And the eyes, stricken with a strange command,
 Opened and saw the Prophet's, and took flame.

—W. COSMO MONKHOUSE.

MIRACLE.—The scientific belief which, with least impropriety, may be termed the "sole guarantee" of our reasoning is that belief in the uniformity of Nature which is equivalent to a belief in the law of universal causation, which again is equivalent to a belief that similar antecedents are always followed by similar consequents. But this belief, as the least reflection will convince the reader, is in no way inconsistent with a belief in supernatural interference.—RIGHT HON. A. J. BALFOUR in "A Defence of Philosophic Doubt."

LETTERS TO THE EDITOR.

Premonition.

SIR,—That soul-seeing and soul-hearing are sometimes accompanied by prophetic monition I have shown in a former letter, in the case of the captain of a merchant ship; and that the above faculties are sometimes prevalent shortly before death, I have also shown in the cases of Galileo and the late Mrs. Booth. Here is a case of noted premonition on the eve of death. Of those brave men who give up their lives to the fickleness of the vast waters, there is a great historical record of inspirational monition shortly before decease. The dying Nelson, down in the surgeon's room, where he died, foresaw the coming storm which destroyed the Spanish fleet, when neither the Englishmen nor Spaniards desisted from their decks. In "Leaves from the Diary of Henry Greville" there is an anecdote of the great soldier, the Duke of Wellington, told by him concerning the great sailor, Lord Nelson: "The Duke said he thought one of the most extraordinary things Nelson had ever done, and which proved his great judgment and inspiration as a sailor, was, when he was dying, after the battle of Trafalgar, telling Sir T. Hardy to give the signal that the fleet should anchor. He had observed the gale coming on, and it was by doing this he had saved the fleet. Nearly the whole of the Spanish fleet was lost." We will merely remark on a slight discrepancy between the anecdote as told by the Duke and the comment of his narrator. The Duke said it was "the inspiration of a sailor"; Mr. Greville says "he had observed the gale coming on." Where? Down in the surgeon's room? No. The Duke was right. It was "an inspiration"; just the same inspiration as that I told in "LIGHT" of February 28th, of a friend of mine, a captain in the merchant service, who was "ordered to lower all the sails on a bright day with a calm sea." He obeyed, because he had never been deceived by the soul-hearing he was gifted with when proceeding from the source he believed it to come from. "And immediately there was a great storm."

History notes it as an unfortunate fact, that some of the English ships were lost, as well as the Spanish fleet, through inattention to the orders of the dying hero.

Here is another case of "inspiration" on the great waters. It occurred to a relative of my own, a very earnest Christian, a commander in the navy, now dead. When in command of a small ship he was awoke at night by a voice, heard by the soul, for no one was in his cabin in the flesh. The voice urged him to go on deck. He did not heed it, and went to sleep again. He was again awoke by the same words, but again he slept. A third time the voice awoke him, and "something pulled his sleeve." He hastily arose, rushed on deck, and, "peering through the darkness," he saw the ship was running straight upon a cliff. He shouted "About ship," and the vessel was saved. A boy, after some sails had been mended, placed the needles on the binnacle, which put the vessel out of its proper course.

Such crowds of instances of interposition from the other side as Spiritualism has afforded for more than forty years ought to set men thinking. Spite of all the sceptics say, there is a future life, and we are amply reminded of it, and there are now plenty of beings on the other side careful to assure us of it. But it was not so fifty years ago. There was some excuse then for systematically ignoring all accounts of communion between the world of flesh and the world of spirit since about A.D. 100, which there cannot be now, unless people blind their eyes and stop their ears to that which does not please them. The late Cardinal Newman was not one of these; he did not think that Providence, as a living force, through the communion of saints, left us so suddenly, and so long ago. So he seceded from his church for one of the only two refuges then existing in Europe, which practically acknowledged the communion of saints; and he boldly proclaimed the doctrine of "The Illative Sense" (inference drawn from premises). He thought that what had happened once might happen again. He thought that what had gone all through the Bible, communion intimate and particular between the two worlds, would never stop all of a sudden; so he went to Rome for comfort and sympathy. But, in doing so, he lost his right of private judgment; for in acknowledging through Rome the facts of spirit communion, he had to accept, also, all the interpretations thereof throughout the middle ages. And those who follow him now, and there are many (the more, I think, is the pity), have to follow in his wake of blind adhesion, without his excuse, for Spiritualism has since shown that the same events occur outside the Church of Rome, and are now

entering into other churches, while leaving men their right of private judgment, as well as their communion of saints. But we have to take the rough with the smooth; unfortunately we are not all saints, either in this world or the next, but that has always been so; and it is not for us to overrule the decrees of Providence or recognised facts. But, at any rate, we are not condemned to pronounce the decrees of Rome as final. We are not, for instance, bound to believe that St. Theresa and Marguerite Alacoque were in intimate relations with the highest influence; nor are we bound to regard Joan of Arc as a heretic justly condemned to martyrdom; although she was the primal cause of English loss of power in France. We believe that Rome would now gladly canonise Joan of Arc; we learn this from many sources; but, unfortunately, Rome is self-imposed as infallible, and therefore cannot honestly reverse its own decrees. Rome, too, had medals struck in honour of the massacre of St. Bartholomew; and that, perhaps, it would now be glad to cancel if it could. But I am not so sure of this; though Charles IX. never again held up his head, and soon died after his cruel orders, given under the treacherous influence of his mother. WM. R. TOMLINSON.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Last Sunday Mrs. Treadwell occupied this platform, and her guide, Mrs. Foreman, gave an address, followed by some very good tests. Next Sunday, Mr. Davies ("Taliesin").

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Easter Sunday addresses will be given at 11.15 a.m. and 6.30 p.m., the last of our meetings prior to the opening of the new premises in Camberwell. Details of opening meetings next week.—W. E. LONG, Hon. Secretary, 36, Kemerton-road, S.E.

MARYLEBONE, 24, HARCOURT-STREET, W.—On Sunday last the Chairman read from Corinthians concerning spiritual gifts, and the guides of Mr. Walker based their remarks on the chapter, replying to several questions propounded by the audience. Next Sunday, at 11 a.m., Mr. W. H. Bowens; at 7 p.m., quarterly meeting for the appointment of officers, and short addresses. Tuesday, at 8 p.m., Captain Wilson, on a "New System of Thought." Thursday, at 7.45 p.m., Mrs. Treadwell. Saturday, 7.45 p.m., Mrs. Hawkins.—C. WHITE, Hon. Secretary.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday, March 22nd, Mr. J. Veitch spoke morning and evening to good audiences. Sunday next, at 11.15 a.m. and 7 p.m., Mr. R. J. Lees. Monday, March 30th, at 8.15 p.m., open discussion on "Spiritualism; its Necessity To-day." Mr. Lees opens. Our hall has been greatly enlarged and we are now able to ventilate it better, and we hope those friends who stayed away on account of its closeness will now attend and help us to spread the truth of Spiritualism. Any friends who can spare any old books, &c., for our library will greatly assist us in forwarding them to J. VEITCH, Sec., 19, The Crescent, Southampton-street, Camberwell, S.E.

SPECIAL NOTICE.

It having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

X. points out that Zadkiel prophesied "Very peculiar weather about March 4th and 5th." Yes: but he condescended to particulars, "Thunder, meteors." These two do not make one "blizzard." Raphael is also vague, and it must be said, misleading. He deals in thunder and lightning chiefly, and is right as to the first half of the month being cold. He might have spoken even more strongly. He tells us, moreover, that certain specified conjunctions will lead to violence and crime in Ireland "and render that unfortunate country a disgrace to the civilised world." It has not come yet: at least not any new access of violence, which, indeed, is in abeyance.

S.E.C.—Many thanks for copy of "Sydenham, Forest Hill, and Penge Gazette," with letters of Inquirer and Alpheus Capper. In the former there is much truth well put, and calculated to stir up thought. There can be no doubt that we are living in an age when the old truths have lost much of their power, being overlaid by man's inventions. What we as Spiritualists have to do with Theology is just to rub off this crust of invention, to discover the pure gold of truth, and to show its consonance with the new knowledge which we have gained. We no longer believe because we are told we must: we believe and know because we have gained our convictions by personal experience. It is not from the pulpit that the new truth will first be heard, but there are even now echoes of it in that unlikely region.